

The American Friend

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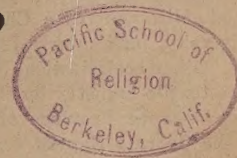
New Series
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The Church's Mission

DAVID M. EDWARDS

Do Friends Care?

MILO S. HINCKLE



Where Is Our Citizenship?

AN EDITORIAL

Democratic Royalty

LONDON CORRESPONDENT

Sequor Optima

ZENO H. DIXON

ON THE HORIZON OF THE CHRISTIAN CHURCH

DISTINGUISHED RELIGIOUS SERVICE AWARD

The *Christian Herald* Distinguished Religious Service Award for 1929 has been granted to Dr. Fred B. Smith, Moderator of the National Council of Congregational Churches, Chairman of the Citizens Committee of One Thousand for Law Enforcement, and Chairman of the Executive Committee of the World Alliance for International Friendship through the Churches. This Award is given every year by the *Christian Herald* Association to the individual who, in the course of that year, is judged to have made the most significant contribution to religious progress. The Award itself, aside from the formal presentation and scroll, consists of a mid-winter cruise to the Mediterranean and Holy Land for the winner, and one other person whom he shall choose.

SOUTHERN CHURCHES ASK TEXTILE STUDY

Significant resolutions have been passed in recent weeks by a number of Southern ecclesiastical bodies asking for a study of the entire textile industry by a commission of the Federal Government. The Western North Carolina Conference of the Methodist Episcopal Church, South, led off by requesting such a study. The Conference also went on record as being against night work for women and in favor of a living wage, and condemned all violence and disorder which have accompanied recent industrial disturbances. The Conference also recommended the establishment of a Chair of Industrial Relations at Duke University, particularly for the education of theological students. Other ecclesiastical bodies which are calling for a study of the textile industry by the Federal Government are the Synod of Sewanee Province of the Protestant Episcopal Church and the Georgia Baptist Convention. The Ministerial Association of the City of Greensboro, N. C., has urged the

Federal Council of Churches, the National Catholic Welfare Conference and the Central Conference of American Rabbis to take action. The National Board of the Young Women's Christian Association has also recently asked for a study of the textile industry by the Federal Government. The Federal Council of Churches has been urging the same step.

PREPARING FOR CHILD LABOR SUNDAY

Child Labor Sunday will be observed throughout the country on January 26, if the suggestion of the National Child Labor Committee is followed. Perhaps no other single problem in industry carries so powerful an appeal to church people. Pastors and church school teachers will find in the December 7th issue of *Information Service* (Research Department, Federal Council of Churches) a summary of data furnished by the National Child Labor Committee which will be helpful for sermons, discussion groups and plans for the coming year. It is interesting to note that "the legislative season of 1929 was an active one, with forty-four legislatures in session and 123 child labor bills of varying importance introduced. Many of these died of that common legislative disease—inertia. Other bills—some of the most important—were killed by an opposition which in several cases refused to reveal its identity. On the other hand, not a single bill which would have lowered child labor standards in any important respect was permitted to pass." Full information with reference to the child labor situation may be had from the National Child Labor Committee at 215 Fourth Avenue, New York.

UNIVERSAL WEEK OF PRAYER, JANUARY 5-11

In accordance with a custom running back many decades, the first full week in January is to be observed as Universal Week of Prayer. The British Section of the Evangelical Alliance has prepared the topics, which are adopted in other English-speaking countries in order to secure the largest possible unity of spirit and of thought. In the United States, the call for the observance of the week comes from the Federal Council's Commission on Evangelism, which urges that this period be made a time of spiritual preparation for the coming Nineteen-Hundredth Anniversary of Pentecost. The message says in part: "As a preliminary to this baptism of power, it is recorded, 'They all continued with one accord in prayer and supplication.' It is to this fact, which was the one essential to the glorious equipment which gave the Church its power, that the Week of Prayer at the opening of the new year calls attention. The machinery of the Church would seem to be adequate. Its methods and plans are multiplied on every side, but the greater the machinery the greater is the need for power, and this must come not in mass movements, but by the surrender of the individual soul waiting before God."

CAUSE AND CURE OF WAR CONFERENCE

The fifth conference of the Cause and Cure of War, held by ten women's national organizations yearly, will be held in Washington, D. C., January 14 to 17. The gaps in the machinery of peace and the growth of peace machinery within the last year will be among the topics discussed. The world court and arbitration treaties will be others. The Hotel Washington will be used for meetings. The officers of the national committee are Carrie Chapman Catt, New York, chairman Vice-chairmen: Ruth Morgan, Mrs. Edgerton Parsons and Henrietta Roeloffs of the National Board Y. W. C. A. Secretaries, Mrs. Ben Hooper, Oshkosh, Wis., and Josephine Schain of New York.

After Christmas—What?

Why, New Year's Resolutions!

Number One—During the year 1930, I resolve to seek earnestly for the facts concerning the missionary work of Friends, and to interest others in learning the facts.

Number Two—I resolve to pray daily for the workers and the work of extending Christ's Kingdom at home and in other lands.

Number Three—I resolve to share my time, strength, and material possessions that this important work may not suffer for lack of workers and funds.

Just sign your name to these New Year's Resolutions and mail to the Mission Board Office. Your missionaries will be encouraged to know that you are standing back of them in their work.

American Friends Board of Missions

101 S. Eighth St. Richmond, Ind.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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Where is Our Citizenship?

A DAY spent in a district court room when applicants for citizenship are being examined brings many reflections. What is the real meaning of citizenship? What are its proper conditions of bestowal? What are its privileges and responsibilities? Despite the efforts of so-called patriotic organizations to surround such occasions with an atmosphere of due seriousness, one can hardly help feeling a sense of depression at the superficiality of such efforts. Presentation of flags to successful applicants and insistence upon willingness to fight the country's enemies in some hypothetical war leave the discerning observer cold. One is persuaded that the self-appointed teachers in the school of citizenship know but too little themselves of the deeper implications involved in this day of new occasions.

Even apart from such considerations, one is impressed with some outstanding contradictions or contrasts, as between temporal citizenship and the higher citizenship to which St. Paul called attention so vividly in his declaration, "Our citizenship is in heaven." Paul certainly did not mean that our allegiance is to a heaven that is in the skies. In keeping with Christ's own conception as given in the prayer which he taught his disciples, he had in mind virile Christian citizenship in the kingdom of heaven among men—not among angels. May we refer briefly to a few striking contrasts between national and heavenly citizenship.

I.

Citizenship of heaven is universal—national citizenship is restrictive. Presumably, to be accepted as a citizen of a country, one must already have established an approved record of character and conduct. "Have you ever been in trouble through any violation of the law?" is one of the first questions to be asked the applicant. Each applicant must present sponsors to speak for his past record and to give assurance of future performance; and the sponsors themselves must be persons above reproach. There is little or nothing of the redemptive in temporal citizenship. Furthermore, there may be certain peoples and races who are made ineligible to citizenship by the arbitrary action of a government. On the other hand, the door to heavenly citizenship swings wide open to all on the basis of "Whosoever will may come." One's unsatisfactory past may become a recommendation rather than a hindrance to the new relationship. This higher citizenship is remedial and redemptive. It does not require the finished and perfect product in applicants.

It takes the unlovely and the inadequate and makes them over into goodness and truth. Citizenship thus becomes not the goal but the means of attaining the goal.

II.

The higher citizenship is inclusive—national citizenship is exclusive. In the latter case the applicant must forswear all other allegiance and cleave only to his adopted fatherland. National citizenship tends toward divisiveness and special privilege. On the other hand, the higher citizenship is unifying. It brings under the common spirit of love and brotherhood all peoples of whatsoever race, nation and language. Even citizens of enemy countries become brothers in Christian love if they are true citizens of heaven. Years ago when relations between Korea and Japan were greatly strained, Gilbert Bowles told us of a Japanese Christian whom he met in Korea, who confided to him that he felt a closer bond of unity between himself and a Korean who was a Christian than between himself and one of his own countrymen, a Japanese, who was non-Christian; a closer bond between citizens of distinctly unfriendly countries than between citizens of the same country unconstrained by the common love of Christ.

III.

Citizenship that is in heaven is central and spiritual—national citizenship is apt to be nominal and formal. For the most part, questions put to applicants for naturalization papers have to do with formal details covering the history of the country and its form of government—such questions as these: Who was George Washington? Can you name the United States Senators (sic!) from this state? The Governor? What are the departments of our national government? How are our laws made? Can you recite the preamble to the Constitution? These questions are well asked, perhaps, but they don't go very far toward the heart of the matter. It may be rejoined that similar emphasis, having to do with formal creeds, forms of sacrament and ritual, and ecclesiastical machinery, is made in the religious world. True, but there is a distinction here which we should not fail to make. Membership in a so-called church, a given ecclesiastical organization, is one thing—citizenship in heaven is another. The former is incidental to the latter. The higher citizenship is of the heart and spirit; it is freedom of fellowship with the

Divine. Man looketh upon the outward forms and symbols of citizenship, but God looketh upon the heart.

IV.

Citizenship in the kingdom of heaven is founded upon the spiritual sanction of love and peace—national citizenship upon the physical sanction of might and force. One presupposes friendship and good will—the other, enmity and warfare. In one case you cannot be a good citizen unless you cultivate the fruits of the spirit, including gentleness, love, patience and like good qualities. In the other you are not acceptable unless you are ready to take on the attitude and hatreds of warfare and go forth to kill for the honor and defense of country.

Actually, the two kinds of citizenship are not exclusive. It is only by the shortsightedness of governments and nations that they are so largely exclusive

in practice. It is obvious to the discerning that the more nearly one approaches the ideal of the higher citizenship, the better citizen of his country he becomes. During the Great War, to take a shining example, Ramsay MacDonald was ostracized as a citizen of his country because he remained true to his higher citizenship of the spirit. Who maintains today that Ramsay MacDonald, the Prime Minister, is less worthy and less valuable a citizen of England for having retained his citizenship in heaven? The task of the Christian citizen is to raise the standard and conception of national citizenship toward the high level of the true Christian citizenship of heaven. No one who takes the trouble to observe present-day practice as observed in a typical hearing on citizenship papers will minimize the importance nor the enormity of the task. Yet it is ours and is not to be evaded.

The Church's Mission

BY DAVID M. EDWARDS

THE real heart of Christ's desire is found in the central request of the prayer he taught his disciples: "Thy Kingdom come, Thy will be done on earth as it is in heaven."

The bringing in of Christ's Kingdom has avowedly been the mission of the Church all through its history. But the Kingdom has for the most part been considered either as referring to the life to follow upon physical existence, or to an ideal society established among men in this present world. In either case its main objective has been to bring about a condition of ease and comfort, in which "The wicked cease from troubling and the weary are at rest." In fact, all religions of the world seem to place an ideal state of existence as the central objective for which the devotee should strive.

Now, one cannot criticize this desire for a state of society or a condition in which suffering will be alleviated and inequalities obliterated. Too large a majority of mankind know the real meaning of inequalities, too nearly all of humanity is acquainted with sorrow and suffering, to make the achievement of a condition where these will be no more, a trivial matter. Heaven as a place where there will be "no more sorrow and sighing," no "pain and death," and where "the sea is no more" is a perfectly worthy ideal for any Christian to hold.

But do we find warrant for placing the common notion of a future state or of the establishment of the Kingdom of Heaven on earth, conceived as a place of comfort and of equality of privilege, as the chief objective of the individual Christian or the Church?

It seems to me that a proper consideration of this question requires the definition of religion and some of the elements which go to compose religious activity. Some one has defined religion as "the reaction of the soul to its search for God." For the most part the Church has not proceeded as though religion was such as this definition declares it to be. On the contrary, the Church has seemed to proceed as though right conduct on the part of the individual, and the establishment of easy, comfortable conditions in society, were the chief objectives. Sometimes one and sometimes the other of these ends has been emphasized—seldom a balance between them has been achieved.

It is not in reality lessening the importance of these practical goals of religion to "demote" them from the place of prestige they have held for much of the time and in the minds

of a vast majority; for it is never lessening the importance of anything to put it in its proper place. The practical goals will always claim much of the interest of the Christian and will and should employ much of the energies and activities of the Church. Probably the most popular literature ever produced has been that which dealt with human betterment. Plato's "Republic," Moore's "Utopia" and Bellamy's "Looking Backward," to mention only samples, have been of the greatest possible interest to mankind. Nothing challenges the interest of people more today than efforts on a large scale to produce a state of human society in which it is sought to eliminate the objectionable features so common to most past and present organizations of government and society. The eyes of the world today are more universally fixed upon the great experiment in government going on in the union of Soviet socialist republics than upon any other portion of the earth's surface. No matter what the opinion of the effort may be, everyone must acknowledge that a great experiment in the achievement of the well-being of humanity is going on before our very eyes. The point is that it belongs to the things that always have been, are now and will continue to be of most importance to mankind.

But if religion is the "reaction of the soul toward its search for God," conduct cannot be the chief objective; that place of importance must belong to something out of which right conduct can grow. Neither can comfortable and easy social conditions be the chief interest of Christianity. These can only be "by-products" of the activities aimed towards the real goal, both of individual and group practices and efforts.

If religion is the soul's reaction to its search for God, then religion as a totality is made up of the sum of one's immediate reactions to God. And what is the immediate reaction of the soul to God or its vision of God, but worship? It is in worship alone that the immediate reaction of the soul to its vision of God can be tested. Worship, compounded as it is of adoration, humility, feeling of kinship, and the assurance of mutual love, will eventuate in right conduct, and right conduct will establish equity just as rapidly as intelligent understanding will allow. What Jesus had in mind when he used the phrase, "Thy Kingdom come," was the formation of an inviolable unity of souls who love God supremely and who are committed to his service in the spirit of Christ. That is "the Kingdom of Heaven."

If worship is the immediate reaction of the soul to its vision of God, then that vision becomes important. So much is being said, today, concerning the way in which God is to be conceived. Theology presents the concept of God in such a complicated fashion. He is set forth as the background of infinite metaphysical characteristics that transcend our capacity to understand. All this may be well as a means of making the idea of God as concrete as possible; but for practical purposes of worship it is unnecessary and may become positively hindering. So often the idea of God becomes provocative of cold criticism, and that is fatal to worship. Worship is induced only in the atmosphere of the text, "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." In just how many ways such an atmosphere can be produced I do not know; but for me such can come most certainly and most sufficiently in contemplation of the life and sacrifice of Christ, who came for the express purpose of revealing God in all his fullness.

One of Pilate's questions to Christ has generally been misunderstood. When he asked Jesus about His kingship he did not phrase it as it is usually put, "Art thou a king?" He rather said: "Thou art a king, then?" making it more a statement of fact than a question. And Jesus accepted it as Pilate's recognition of his true position, answering, "Thou sayest that I am a king." God's reality and Christ's kingship, if they be of practical use in worship as well as in conduct, service and in the accomplishment of the practical ends of society that will, when established, be God's kingdom, must be lifted out of the realm of intellectual controversy up into that of moral certitude. Contact with Christ as we walk with him in the path of duty causes us to *know* that he is a king. "Our hearts burn within us" as we "walk with him in the way." The real knowledge of God, that which induces worship, that which equips for service and sacrifice, that which makes us sure and satisfied in times of trial and disappointment, is not the outcome of logic, deduction, induction or argument—it is the total response of the soul to the certainty of the fact of his reality and its meaning. The reason for this is that "we are made for God and our soul is restless until we find rest" in him.

And here we have the central meaning of the Society of Friends. Silent meetings are for the purpose of making sure of the communion of the soul with God, so that real worship can be most certainly achieved. Quotations from George Fox and many others of the leaders of Friends could be given in profusion in proof of this statement. Whittier's evaluation of the meeting as a place to worship is well set forth in one stanza of his poem, "The Meeting." He says:

"And so, I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control;
The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone."

We need to redouble our diligence in the weighty concerns of early Friends, those who most accurately interpreted the special strength of our Society all down through its history, and also of those of our own present-day leadership. Our meetings for worship, whether they be "after the manner of Friends," as we say when we refer to those held "upon the basis of silence," or whether they be held according to a more prearranged practice, as more than half the meetings of the Society the world over are held, must have as their objectives the bringing of men and women into the very conscious presence of God, face to face with him, so that the best possible opportunity may be afforded for their souls to react immediately in the presence of their vision of him.

And with the same marvelous end in view, parents should be faithful, diligent and intelligent in their use of the family time of devotion, so that the growing souls committed to their care may come to habitually react to a growing vision of God.

So, also, and perhaps of even more fundamental importance than the meeting or the family altar, is the practice of private devotion. Unless the soul has the initiative, the individuality, the vigor and capacity to react in worship to its vision of God when unaccompanied by other souls, its ability for such reaction in the group will be of doubtful certainty; at least it will be weakened.

One is subject, and rightly so, to criticism, when he offers a suggestion of a short-cut to the achievement of some great objective. Most of the worth-while things of life are achieved by effort and suffering. "There is no excellency without great labor." "There is no royal road to wealth," whatever form that wealth may take. The setting up of God's kingdom, whether it be in the individual heart or in society at large, is not a simple thing. The solving of the great problems of today, or any day, is a matter of tremendous importance and is to be accomplished only by the wisest course of procedure and the most strenuous effort possible, and even then the "try and fit" process must be used. Conditions in the industrial and economic life of today as well as those relating to international relations will require, for their betterment, the most exalted, conscientious and sacrificial service. In the accomplishment of these things the individual Christian, as well as the Church, is greatly interested; but neither the individual Christian nor the Church can serve efficiently in behalf of these great ends unless a continually higher level of worship be achieved; and this higher level can be reached only by a growing vision of God to which the soul immediately reacts in purer and purer worship.

The important thing, therefore, is that first things be first. Worship should again be established as the central objective. All other ends of the church will follow naturally. Those in the upper room were "all together with one accord in one place"; then came the baptism with the Holy Spirit. If the "spirit of man is the candle of the Lord," then the spirit of man must get where the spirit of God may set it on fire. The ideal society which the prophet saw was most distinctively characterized by the fact that no one needed to say to his neighbor, "know the Lord," for all knew him "from the least to the greatest."

The element in real religion that is most significant is adventure. Personal salvation has for the most part satisfied the Christian; but the real Christian thinks little, comparatively, of personal salvation. The adventure which opens up before him is of consuming importance. Thus Paul could wish himself "anathema" in order that he might save others. The service of God is not a life of ease and safety; it is a great spiritual adventure, an attempt to attain the unattainable. If the state of ease and comfort, of equitable distribution of the goods and privileges of life, which conception so often makes up the Christian conception of the Kingdom of God, should ever be achieved, and if the church should become satisfied with this achievement as the ultimate goal, then the high adventure of real spiritual religion will be forever gone. It is only in the expanding vision of God that the capacity to worship is enlarged, and it is only as the capacity to worship enlarges that the adventure of religion may be perpetuated. The real adventure of the Christian is not to be found in the "by-products," i. e., in personal conduct and improved social conditions, important as these are; but in the exploration of God's character and in an expanding vision of his meaning to the individual and to society; and these things come only to the worshipful.

Faith in a Christian sense is the will to face life on the assumption that God is love; and it is the Christian claim that no man exercises this faith sincerely without finding that it works. The man who lives on the assumption that God is love discovers that the assumption is a Fact.—RICHARD ROBERTS.

From Our London Correspondent

A Letter of Timely Comment

IF ALL kings could be like King George V., all queens like Queen Mary, and all the children of royalty like those of the present reigning house of Great Britain, monarchy would not be so bad. I have recently seen the present royal family referred to as "the most regal, the most democratic, the most respected, and the most beloved, that Great Britain has ever had." It would appear that this sort of kingship would be continued, for His Royal Highness, the Prince of Wales, gives every evidence of ability and fine spirit.

THE PRINCE IS JUDICIOUS

One evidence of this, among scores of others which one might give, was his speech at the recent gathering of the holders of the Victoria Cross when they met as his guests from all over the Empire. It was the evening before Armistice Day. Much agitation had been in evidence to make the day this year a non-militaristic one. The situation was most delicate. The government leans, of course, to the non-militaristic idea; but did not go as far in demilitarizing the occasion as many wished. The Prince, with rare tact and discrimination, made in his speech of welcome to the V. C.'s a most judicious reference to the spirit of the day. His words were: "If any man thinks that 'valour' is only called for in fighting our enemies on the field of battle, he must have a very distorted view of the life we lead in this world of ours." This could not offend any soldier and was at the same time a recognition of the qualities that are important in peace times.

I have once before given an account of a speech made by the Duke of York at a session of the Alliance of the Churches, in which he spoke in a most constructive manner concerning the need for the training of the young in the meaning and methods of peace if war in the future is to be avoided.

DUKE OF YORK SPEAKS WISDOM

Only yesterday the Duke gave another evidence of his right-mindedness when at a meeting of the National Institute of Industrial Psychology he spoke of the need, not only for welfare workers to look after present conditions, but also for scientific research so that better surroundings for workers might be had. Speaking of the responsibility of the organization for the welfare of the coming generation of workers, he said:

"With such an important field of service before it, can we wonder that this institute has attracted tonight an almost unique gathering? I see before me politicians, scientists, employers and employed—indeed, representatives of almost

every branch of our national life—all united in the certainty that the scientific study of the question of the human factor in industry (the study, in fact, in which this institute is engaged) is today of the highest importance.

"As a nation we cannot afford to waste energy or effort; each man and woman must do the work he or she can do best, and under the best possible conditions. This is no longer a matter for trial and error. It has become a task for the expert, after long training and tireless research. Research must, therefore, go on, and it must increase. The best minds must be recruited and receive a thorough training if the great problems of industry are to be solved. An appeal for funds for such work, for training and research, by the National Institute of Industrial Psychology, is an appeal to all who have at heart the welfare of a new generation."

QUEEN MARY SHIFTS CHAUFFEURS

The democracy of the Royal Family was well illustrated the other day. Queen Mary was being driven home from some engagement when something beyond the skill of the chauffeur happened to the engine. A gentleman drove up, and seeing the situation, offered his car so that the Queen could be taken without delay to Buckingham Palace. The Queen very graciously accepted the offer and without hesitation stepped into the proffered car, telling her chauffeur, who supposed that he would drive for her, to look after the royal car. It is reported that there was quite a commotion among the guards when a strange car without hesitation drove at a rapid pace by them and up to the Palace where the Queen alighted. It is not likely that there is another Queen in the world who would dare to accept the services of a stranger as did Queen Mary upon this occasion.

GENERAL SMUTS MATCHES HOOVER

If there is a man living today with a more constructive mind than General Smuts I do not know who he is. Simultaneously with the great deliverance of President Hoover in his Armistice Day address, came a message from the South African general and statesman of equal profundity and of constructive, illuminating character. In his Rhodes Memorial Lecture at Oxford University he gave an utterance that will furnish food for thought and will undoubtedly exert an influence upon the thinking of those closely related to the activities which will move towards a warless world.

In most graphic words he painted a picture of the change which has come about in the whole conception of international relations since 1918. One who heard this statement could no longer

doubt the efficiency of the League of Nations.

A most significant point in the lecture was the way in which the speaker showed the limitation of national sovereignty which this growth of international activity has occasioned. As national sovereignty gives way to international cooperation, the danger of war continually lessens.

General Smuts is very optimistic, believing that sufficient progress has been made to warrant a belief that, in the meaning of war as it is thought of today, there will be no more war. Anything that occurs that might be in the nature of armed conflict will "rest upon an entirely different basis and be met by an entirely different human attitude from that in which wars during the past have been regarded."

But the thing in which the real strength of the address consisted was in the statements concerning the work of making the Paris Peace Pact effective. General Smuts urges that a supplementary convention to this Pact be drafted, providing that any nation violating it should be "treated as an outlaw and as a pariah among the nations of the earth." This step, in the mind of General Smuts would make the question of the freedom of the seas of no consequence, as it would forever abolish war.

One of the most difficult questions of the day was dealt with most satisfactorily; namely, the difficulty of determining who is the aggressor nation in the event of war. General Smuts offered as his solution the adoption of an arrangement similar to that already agreed upon by the Powers interested in the Pacific Ocean, who in 1921 agreed if any difficulty arose, to meet together for conference before action is taken. Such an arrangement, extended to all quarters of the earth, would make war highly improbable, if not impossible.

SIR HERBERT'S NEW YARDSTICK

And now comes Sir Herbert Richmond, an eminent military authority, with a suggestion which at least merits the careful thought of all. We have heard much about President Hoover's "Yardstick" by which he proposes to calculate what is substantial parity of naval armaments for Great Britain and the United States. Sir Herbert has a suggestion which he supports in a most convincing way, which might be called the "Golden Standard" and which might be adopted as a norm of military activities for all nations, particularly as a guide for the "Five Power Conference" so soon to meet.

To make a long story short, the suggestion is that the needs of the countries least exposed to attack from the sea, be adopted as the standard of need of other countries. That is, let a country whose danger from sea attack is small, deter-

mine what her needs for defense are and then let other countries agree among themselves to arm accordingly. This suggestion might be illustrated by a situation as follows: Suppose a number of individuals, perhaps on the frontier of a country, whose interests clashed and who were accustomed to settle their differences by force, should come together in conference and should first determine which one of their number was least exposed. Then they could decide or let him decide what sort of arms he needed to protect himself. Suppose he should conclude that ten revolvers of calibre thirty-two short would be sufficient. Then let all others reduce their arms to the same or proportionate level. Thus, at least, the cost of protection would be reduced. One cannot refrain from suggesting, however, the discarding of all arms and the agreement of all to use fists only; but if this, why not go all the way and "talk it out?"

FAIR AND WARMER AT GENEVA

There has been created at Geneva an atmosphere which has become sufficiently distinctive to be known as the "Geneva Atmosphere." It is the atmosphere in which nationalism in the old sense of the term finds it possible to give precedence to internationalism when the common good of all the nations—which means the world—is better served. This does not mean that nations make unreasonable and idealistically altruistic sacrifices; but it does mean that it is not so difficult after all to see that what is for the common good of all is, in the long run, best for each member. This Geneva atmosphere has been created as an outcome of the policy of the League from its very beginning to strive for a standing above and outside all the internal problems of the constituent members.

And now that we are to have an International Bank, will it be possible for this institution to achieve a "Basle Atmosphere" as beneficent in the financial affairs of the world as has been the activities of the League of Nations in the political and social affairs of the world? Any such achievement will be against national prejudice and the fear of private banking interests. But the directors of the International Bank, with all their different theories and practices, will meet on neutral ground and will be as likely to find a way to work out their great world mission for this international institution as the members of the League of Nations have done for the great organization for which they are responsible. It seems that one is justified in concluding that the International Bank is just one more recognition of the common interests of all nations and just one more movement in attempting to work together in behalf of these interests.

DAVID M. EDWARDS.

FIRESIDE CHATS

NUMBER 5

GOOD EVENING! A bad penny always comes back. My wife says we don't stay home long enough for the neighbors to return our calls, but you understand how it is with us, our children are all away from home. It does not seem much like Christmas without children around and the evenings are so long now. It gets dark so early I guess we were rather lonesome and we knew you would have some nice Christmas decorations and a cheery fire in the fireplace and then the children—my, what good times you have! We saw your car drive by bringing your daughter home from college for the holidays, and I see you had to move my favorite chair to make room for the Christmas tree. That mantleplace was certainly an ideal place for the little folks to hang up their stockings. And this is your daughter—so glad to see you again. How well you look—college life must agree with you. Too bad some handsome young man can't see you now while you are standing under that mistletoe. Excuse me, I didn't intend to make you blush. How happy everybody should be at Christmas time!

Wife and I have been re-reading the accounts of the birth of Jesus, in both Matthew and Luke, for our family worship periods and I think I never had such a vivid picture of the events in connection with the Savior's birth as I have had at this Christmas season. And then I am sure the wonderful pictures in the December number of the *National Geographic Magazine* have helped me visualize the whole story. And, by the way, that makes me think of the letter from Louise Stinetorf that was published in the December 5 issue of *THE AMERICAN FRIEND*. You know that the Stinetorfs have recently gone to our Ram Allah Mission and the letter she writes makes you believe that conditions have not radically changed since the time of the Savior's birth. Of course, where Christian influences have been extended, as is the case at Ram Allah, conditions have materially improved.

You see, Ram Allah is only ten miles north of Jerusalem, and that gives you a kind of sacred feeling about the Ram Allah Mission. Eli and Sibyl Jones were certainly divinely guided when they opened up this Mission so many years ago. The work has grown until now there is a boys' school under the direction of Khalil Totah, a native, who was a former student; and also a girls' school where Mildred White has recently succeeded Alice Jones, who for so many years was the principal. And then there is the Friends Meeting, which has recently become a part of the Syria-Palestine Yearly Meeting.

I wonder if you noticed in November 28 issue of *THE AMERICAN FRIEND* the account of the Vacation Bible School with a comment by Willard Jones. You see, Willard Jones has been appointed as director of the Daily Bible School work for the section about Jerusalem and extending to the regions beyond Jordan.

The Mission has recently been provided with a new car so that the territory can be covered much more easily and greater assistance given to the village work. Excuse me, I didn't intend to make this a missionary visit; but, you see, when you read about Bethlehem, and Jerusalem, and Shepherds, and the hilltops of Judea, and the Christ child, and think of the joy He brought into the world—well, you just feel glad to have some little part in helping the people who live so near the place of His birth, realize more fully what Christmas means.

I hope you will not think that all I talk about is missionary work, but you have shown splendid interest in all I have to say and the chairman of the Missionary Committee of our meeting told me your check in the Christmas offering was a splendid gift. Don't build up more fire for us. We must be going now. Come over sometime.

CHIMNEY CORNER GUEST.

JAMAICA CHURCHES JOIN IN PRAYER

A call to prayer has been issued by the Evangelistic Board of the Jamaica churches and a copy of the call sent to each Meeting. This request on the part of the Evangelistic Board is meeting with a hearty response. It is hoped that many American Friends Meetings will join with Jamaica Friends in answering this call to prayer, which follows:

The Evangelistic Board of the Friends Churches of Jamaica, feeling the great need of workers and funds, and most of all for the power of the Holy Spirit in the salvation of souls, feels it right to ask

all the church members, teachers, workers and friends to unite with us for united prayer each day at 12:45.

Whether two or three or more can meet together or each in his or her own private devotions, let us spend at least three minutes at 12:45 each day praying for the one purpose.

1. That more workers be sent, particularly remembering Seaside's and Amity Hall's great need for a pastor.

2. For funds to carry on the work.

3. For a visitation of the Holy Spirit in the renewing and saving of souls.

"Where two or three agree as touching anything, it shall be granted in heaven."

GLADYS JONES.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

MARGARET WEBB CITIZENSHIP CASE EDITOR THE AMERICAN FRIEND:

Berkeley Quarterly Meeting was in regular session December 7, 1929, at Citrus Heights Friends Church, Roseville, Calif., including the meetings of Lindsay, Fresno, Denair, Berkeley, Oakland, Capay Rancho and Citrus Heights.

The case of Margaret Webb, as reported (in substance) in an editorial in THE AMERICAN FRIEND of November 28th issue, was considered at some length with the final result that the writer was directed to send an expression of the sentiment of Berkeley Quarterly Meeting relative to the same to THE AMERICAN FRIEND for publication.

Therefore, be it resolved: We deplore the action of the Federal Examiner in the case of Margaret Webb as being unjust, unreasonable, and a direct thrust at Quaker Faith and Doctrine, which has been a matter of historical record ever since the days of William Penn. We very keenly realize that if such a test as this, namely, a demand to kill our fellowman, were put to the individual members of the Friends Church it would practically disfranchise the church.

We are willing as a church to stand on the merits or demerits of our past record from the Colonial days to the present, as to character and quality of the Quaker citizenship.

Written in behalf of Berkeley Quarterly Meeting of Friends, by

A. W. LEONARD,

Supt. of Department of Peace.

Rt. 1, Box 54,

Roseville, Calif.

DO FRIENDS CARE—HOW MUCH?

EDITOR THE AMERICAN FRIEND:

To be haunted, day and night, by scenes and experiences that are laden with distress is no joke. On my desk is a letter that might have been written with human blood—it would hardly have struck deeper. I can't forget it, so I share it, wondering if Friends will have any concern about it. It is one of many and, therefore, accumulates the "haunting" effect upon my soul.

Only this week, a friend handed me another letter to read, saying: "That breaks my heart." I read. A Friends minister in the evening time of life, had given many long years to our ministry—"given" is about the word, for Friends never gave much in return. He had supported himself and wife mainly by teaching until compelled to retire. The doctor said something must be wrong

with the heart. He says: "If there is a disease called 'worn-out-ness,' I surely have it; can't stand any exertion. "Preaching days over. Teaching days over. Working days over!" And they two, practically helpless and penniless in the face of a long, hard winter, asking my friend if anything at all could be sent to keep them alive! And I am asking: Oh, God, is that the end of the Friends ministry?

Says a reader: "That is only an isolated case, there are few like that, and perhaps the Friend did not try to lay by for the rainy day." Only those ignorant of actual conditions make such retorts, as they hug their own comforts and forget! Those to whom the heart-breaking appeals are coming almost every week—who dole out the marvelous sums of 40c and 50c a week (once or twice a year!) that Friends have so far seen fit to lay by for their worn-out leaders, know that the haunting situation is not a passing whim.

I write freely because, at the present time, I am cared for by loyal believers in a fair support of pastors and ministers who give all of their time and energy to the church. But I write freely, also, because I know exactly how a Friends minister with four members in his family can and does live on the handsome salary of \$360 a year plus a little cottage and garden!

THE STAR OF LOVE

BY ODESSA P. RAYLE

Another Christmas is here:

Are you purer in your life?

Are you bigger in your soul?

More ready for the strife?

Christ from Heaven came to earth—

In a lowly manger lay—

To teach us all a life of love

On this glad Christmas Day.

Have you helped a single soul,

During the passing year,

To find this Christ, the star of love,

And tell that he is near?

Then, follow now this star of love

Showing good will to men;

Doing everything for peace,

Till folks are happy again.

"Peace on earth, good will to men,"

Thus angels sang above;

Go follow your star and my star,

This glorious star of love!

Spiceland, Ind.

But, that letter on my desk! I haven't forgotten it—I *can't* forget it. Again, a minister, a Friends minister, is writing; but not begging one cent of me or anybody else. It's the photograph from behind the curtain—within the circle, where the public never gazes. It comes from one of my best friends. There have been long years of faithful, fruitful, sacrificing ministry for and in the Society. Pastorates served on the pitiful salaries of yesterday. Scores of our children and youth—some of our ministers and workers—converted under his ministry as pastor or evangelist, for he is both. There are children to educate. Every one knows that free schools do not mean education for nothing! And colleges are not free! And there is a wife—here my whole nature revolts—capable of the finest service to some church, or in a profession, bending over a washing machine, the servant of her neighbors, to provide the commonest necessities for the little home and the children in school!

Shall I paint any more? I know personally a good many more like these. We have carried our theory about the evils of a "hireling" ministry to the point where it undercuts all our fine traditions of tenderness toward the unfortunate. We used to laugh at the story of a concerned elder who prayed in Fourth Day Meeting for the new minister (an innovation which he feared was not an un-mixed blessing): "Lord, bless our minister; keep him humble; we will keep him poor!" This letter on my desk takes all the smile from that story which has been so frequently verified in actual experience that it gives sharp pain near the heart!

This harangue is not, after all, so much directed at the insufficiency of pastor's salaries to enable a moderate degree of comfort and education for children, as it is a deep concern over the utter failure of the Society to make any provision for the "worn-out-ness" of the days of unproductive, enforced cessation from active ministry. One can hardly speak of these matters without laying himself liable to condemnation for putting the ministry on a monetary basis. One wonders if such critics have any personal interests that rest on a monetary basis. And, when this whole problem is broadened to include the worn-out missionary, who has given all of the productive years to foreign service at the call of the church, and the missionary trying to live on the unfulfilled promises of the church, one wonders again if the kind of honesty often practiced in these matters would hold water in the very places where Friends have made their money!

Not only do we have Friends actually suffering physical and mental agonies at the end of prolonged, sacrificial service for our meetings, but we have not a few

who are beginning to see the "hand writing on the wall" for their own near future. Nor is that the most serious feature: we have young Friends whose hearts long to serve in the ministry, but know these situations and, being normal in their outlook upon life—their desire for home, family, education, books, art, etc., simply dare not throw themselves upon such an uncertain provision. They do not fear that God will forsake them, but they are rapidly growing suspicious of the likelihood of God being able to get the church to give them a chance to live and fulfill their natural vows to loved ones and offspring. And let those who consider this fanciful chat or alarmist splutter find some of the places where our Society has accepted much of its best service for little more than thanks and look full into the face of living tragedy of the sort described above. Here is a field of "Home Service" worthy of somebody's attention.

MILO S. HINCKLE.

Greensboro, N. C.

SEQUOR OPTIMA

(*I Follow the Best Things*)

EDITOR THE AMERICAN FRIEND:

This old Latin motto has given inspiration to multitudes of people for twenty centuries, and is just as potent today as it ever has been. This is one gem of a dead language much spoken against in these days which shall never die. And perhaps the need for it was never greater than now. When all the world seems to be in a mad scramble for pleasure and amusement, engaging in many things that are foolish or even hurtful, it is high time to make a philosophical survey of the situation and try to determine what is really worthwhile and what is best.

Although we are admonished by Holy Writ to look not on the things that are seen which are temporal, but on the things that are not seen which are eternal, it must be admitted that most of us see only material things and are blind to the more important spiritual forces of life.

Even so, do we see the best things in the material world and follow after them? Are soft drinks and chewing gum to be reckoned among the best things in life? Are liquor and tobacco—even cigarettes—to be so reckoned? Are movies, ball games and prize fights the most valuable things in the realm of amusements. We are told that 30,000 people journeyed to Chapel Hill on Thanksgiving Day to see a football game between the universities of North Carolina and Virginia. Was that the very best way to spend the day? Not long ago 100,000 people paid \$1,000,000 to see a prize fight in New York. Was this the best these people could do? To ask these questions is to answer them. It makes

any serious-minded person sick at heart to contemplate such folly.

It is stated on good authority that the people of North Carolina own more automobiles than books. Is joy riding worth so much and reading so little? If so, why maintain expensive schools to teach people to read? It is safe to say that the most ignorant of our population are able to enjoy soft drinks and chewing gum and liquor and tobacco and movies and ball games and prize fights and joy rides just as well as the educated—perhaps even better.

But the greatest tragedy is that we have so little appreciation for the things of the spirit—the unseen verities of life.

Even if we valued good, wholesome food more than liquor and tobacco, and good milk more than soft drinks and chewing gum, and libraries and art galleries more than ball games and prize fights, and hospitals and asylums more than theaters, we might still be far from the appreciation of the best things.

What, then, are the best things? In the Book of books we are told that when all other things shall have passed away there shall abide these three: faith, hope, love; and the greatest of these is love.

THE LOVE OF GOD

BY MRS. A. J. HANSON

Behold what wonderful love
Our Father to us did give,
When he sent his only Son
Down to this earth to live!

A babe was born one night
And wise men saw the star
From time to time, so bright,
To guide them from afar.

Some shepherds watching by their fold,
Oh, blessed place! Oh, heavenly light!
Did this wondrous star behold,
And found the Savior, too, that night.

They started out the Inn to see,
But did not find the Savior there,
For crowded back to the rear was he,
With his mother, Mary, fair.

On a manger bed of hay
Near the mother, richly blest,
The new-born babe in slumber lay,
While they their humble joys expressed.

This blessed child to manhood grew
And everywhere went doing good,
Healing the souls and bodies, too,
Of all who would share his brotherhood.

And now, he says to you and me,
"Come unto me and live;
'Tis my desire to make you free,
And needed blessings give."

Salem, Iowa.

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." It would be difficult to give a clearer or more definite statement than this.

Z. H. DIXON.

Elkin, N. C.

A LETTER FROM RUFUS JONES

EDITOR THE AMERICAN FRIEND:

I was very glad to find a letter from thee when we arrived here a few days ago. We came from Greece by steamer, direct to Naples, where we spent only a day and that mostly at Pompeii. We came across by night boat to Palermo and made that beautiful city headquarters for some wonderful motor trips to Sicilian cities and ancient ruins. In some ways, Sicily is as much the home of Greek art and culture as Greece itself is. In fact, Greek architecture was quite possibly born on this island.

We finally came here for a good, quiet stay. It is one of the most beautiful spots on earth and it is blessed with a rare climate and a heavenly blue sky that almost outshines Greece. Mount Aetna smokes—there is no sentiment against smoking in Sicily—peacefully just in front of us. We can see from our window the black trail of lava which destroyed a village not far away a year ago. When he (or is it she?) stops smoking, it is always serious, for it means that he is getting ready to spit or spout lava.

We shall probably stay here about two weeks and then go on to Rome. Assisi, Florence and Geneva are our remaining points of sojourn before we sail from Boulogne by the *S. S. Rotterdam* on January 21st. I am in this quiet retreat working on a course of lectures to be given in April at Auburn Theological Seminary—on the modest subject, "The Nature of God." I gave five more or less impromptu lectures on the same subject at the School of Religion at Old Phaleron, near Athens.

RUFUS M. JONES.

Taormina, Sicily.

THE GREAT NEED

Ask God to give thee skill
in comfort's art;
That thou mayest consecrated be,
And set apart,
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much,
Of Christ-like touch.

—Selected.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

ANY SUNDAY GOLDEN RULE SUNDAY

For several years many Christians have observed Golden Rule Sunday as a day of self-denial when special gifts are made for those less fortunate than themselves. Begun on behalf of the Near East Relief, the custom is now to be continued on behalf of the underprivileged children of the world. People are asked to have a frugal meal that day, and to give the difference between the cost of the Golden Rule dinner and that of the usual Sunday meal. Many, of course, will give much more.

December 8th was set this year as Golden Rule Sunday. Many Friends Sunday schools and other groups celebrated it on this day. Others have not yet done so. All are urged, however, to share in this practice of giving—for the good of their own souls. Charles Vickery, of the Golden Rule Foundation, writes that money thus given by Friends groups may be applied to Friends work, if desired. Why not set your own day for especially practicing what we should practice on every day—and give the returns to the Service Committee?

THE ROUTINE OF RELIEF WORK

Hugh Moore, in charge of relief work among the 150 families in distress in Marion, N. C., sends us (December 14th) a detailed report of expenditures and receipts. Potatoes, cabbages, flour, beef, coffee, kerosene, groceries—these are the items which appear again and again on the statement. He remarks that Miss Fowler (the nurse) is doing fine work. "I do not think that we could have found any one that would have filled the place better." Add to this the statement that "we are going to do something for the children for Christmas," and you have practically the entire letter. His total expenditures, November 19th to December 15th, were \$3,305.29.

That is to say, relief work in the textile war of Marion, N. C., has settled into routine. "Things are about the same in Marion." The Federal Council of Churches and the Friends Service Committee are answering the questions of shelter for the evicted families, and the furnishing of food and clothing—temporarily. The Federal Council has promised to secure \$12,000 to carry the work up to March 1st. The Service Committee covers all the overhead, and finds the workers, these workers being Hugh Moore of Winston-Salem, N. C., director; Winifred Wildman, of Ohio, social

worker; and Miss Fowler, nurse. Ruth Biddle, of Wallingford, Pa., also gave social service for a short time, but has now returned to her home.

Clothing, food, shelter, nursing service—we are temporarily answering these questions. But what of the larger problem? These men and women and others risked the poor shelters and scanty bread which they had, in the hope of reducing their twelve-hour working day and increasing their average \$13.00 a week wage. In other words, they claimed their rights, as American citizens, to live in decent, healthful homes; to receive a wage which will allow their children to go to school; to have time for getting acquainted with their children. What answer do the Christian churches of the United States give to this?

A WORD FROM THE SERVICE COMMITTEE WAREHOUSE

Elizabeth Marot, who is in charge of our warehouse, where goods are packed for shipment to relief work in various parts of the world, tells us: that hardly a day passes without the inquiry from some interested Friend, "When is your next shipment going to Syria?" In reply she says that this depends entirely upon those who send clothing and other supplies for the work of Daniel Oliver. On account of difficulties of transportation, etc., we have to wait until we can ship at least fifty bales and boxes. By the middle of December only about twenty bales and boxes were ready. The packers are waiting for more. Winter is descending upon Syria, and these warm garments are sorely needed. Friends who are planning to send things should do so at once. Every additional garment hastens the time of shipment of all. Packages should be marked "For Daniel Oliver," as goods are being also shipped elsewhere.

TWO WAYS TO HELP PROMOTE WORLD PEACE

1. The President has signed the World Court measure and has thereby aroused the opposition of the enemies of the Court. Will you write him today, expressing your emphatic approval of this action, and pledging him your support when he submits the World Court issue to the Senate?

2. He has asked Congress to authorize a commission to investigate the distressing and dangerous situation in Haiti. Will you write your Congress-

man, urging him to support the President by voting the money for this Commission? The President, doubtless, would be glad to know of your approval of this measure, as well as of the World Court.

THE CHILDREN'S CLINIC IN MOSCOW

Plans are developing for the children's clinic in Moscow which is to be largely equipped by the English and American Friends Service organizations, and for which we are to supply two nurses to take charge and train young Russian nurses. The equipment is being purchased in Germany under the direction of Gilbert MacMaster and of Professor Speransky, who is organizing the clinic.

Gilbert MacMaster writes of this Russian doctor: "He is, like all prominent child specialists, whatever their nationality may be, a very tender, apparently great-hearted man. He spoke in very high terms of Friends and of his association with them. I think there are, at least among the leaders of the Health Department, a good many who think a great deal of Friends. I think we must do all we can to keep our Russian Center open.

"I was interested in the manner in which he hopes to develop the hospital. It is, as I see it, almost exactly on the lines which we worked out with Dr. C. and Dr. M. here in Germany for what the German child specialists called a *Therapeutikum*. The only difference in the case of the Moscow hospital is that this shall be for children with all sorts of diseases, whereas the idea here was for the tubercular children, but in either case a place where children who can not be treated properly in an ordinary hospital may get special treatment."

(G. M. refers here to the clinics for tubercular children recently established at Breslau and Freiburg, and equipped from the last of the Quaker funds for German relief.)

ANDERSON ACTIVITIES

One of the very best evangelistic campaigns in the history of the local meeting at Anderson, Ind., was conducted during the last two weeks of November. The evangelist was Glenn Jennings, a Methodist minister, of Markleville, Ind., and the singers were Earl Wells and George Blackwell of Kentucky, students at the Anderson Bible Seminary. The singers were assisted by the Dixie Male Quartet; the College Quartet, which traveled over 12,000 miles last summer singing in the interest of the local school, and the Girls' Quartet, all from the local college. The local committee felt that the evangelist was just the type of leader for the needs of the meeting, and the response in attendance and in converts bears out their opinion. The attendance was the largest in the history of Ander-

son Meeting. Many persons asked for membership, and a public reception was held for them the first Sunday in December.

The C. E. Society sponsored their third annual Christmas party for the needy children of the city. Over fifty little boys and girls were brought to the church parlors for this party, which was under the direction of Elizabeth Thornburg, Primary Superintendent, who has conducted each of the parties of this kind.

For the third time singers from the Young People's group will tour the city Christmas morning singing Christmas carols to shut-ins. A thirty-passenger bus has been secured for the trip which will be made between the hours of 1 and 4 a. m. Laura Stanley, Sarah Potter and Ida Davis are the committee to choose those to whom carols will be sung. Leibert Harrell, Dalton Folger, Robert Brattain and others have charge of the tour.

Certificates of credit have been awarded to Mabel Van Hook, Florence Alexander and C. H. Alexander in the Standard Training School that was sponsored by the Anderson Council of Religious Education.

WHITTIER ACTIVITIES

The month of November, 1929, was a red-letter month in Whittier, California. The "Personal Evangelism" effort under the leadership of Dr. Joseph P. Hicks proved highly successful. W. O. Trueblood, pastor of Whittier Meeting, and Dr. Harker, pastor of the M. E. Church, were his right-hand co-workers. The heads of all Departments in both the Church and Bible School of these respective churches joined in the work; also, a host of other men and women, and young people gave freely of their time and strength in visiting, in the love of Christ, the people in their homes, both members and non-members. Twenty-five leading business and professional men from each church, by appointment and in company with Dr. Hicks, by turn, in groups of two, called upon other men of like occupation, in the interests of the kingdom. This was not a financial campaign, but a spiritual one. Emphasis was placed upon the life in Christ and fellowship with Him. This life and fellowship naturally leads to fellowship with His people. Some have definitely accepted Christ in their homes; many who were already Christians, are sending for their letters and will become identified with the churches here. About one hundred new members are coming into the Friends Monthly Meeting. Other Whittier churches caught the spirit of evangelism and went out into the whitened harvest field.

Alaska Day was observed by our Church School on November 24. All the

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JAMES F. WALKER, Principal
WESTTOWN, PA.

Departments met together in the large auditorium. "Snow Ball Gifts for Snow Ball Land," were given for our mission work in Alaska. The gifts were money offerings wrapped in white. The Pageant, "The Spirit of the New America," Caroline C. Trueblood, author, was most effectively presented. Louis T. Jones visited the adult classes and asked for warm clothing for some of the needy Indian camps.

Max I. Reich was most acceptably with us from December 1 to 4, inclusive. Both the M. E. and the Congregational Churches united with Friends in the weekday and evening meetings. The messages were arresting and deeply spiritual. Being a Hebrew he throws floods of light upon both the Old and the New Testament Scriptures. He is a Friend and was converted forty-five years ago. He gave three messages on the Psalms: 1. Introduction to the Psalms; 2. The Mystical Element in the Psalms; 3. Problems Dealt With in the Psalms. The evening messages were "Popular Bible Expositions." 1, "The God of Abraham, Isaac, and Jacob." 2, "Isaiah and Israel." 3, "The Mystery and Romance of Israel."

The Women's Bible Class luncheon, for December occurred on the 5th in the Social Hall of the church. Sarah V. Sharpless had charge of the after luncheon program which was brim full of the spirit of the Christmas. Christmas Carols opened the exercises. Mrs. David Painter led the singing while Annie Newby presided at the piano. Mrs. John Jessup told of Christmas in England; Mrs. Loren Morgan spoke of Christmas as observed in Sweden; Mrs. Wildman of a Christmas in China, and of the Yuletide in Switzerland, Emma F. Coffin of a Christmas season spent in London. Bertral McLean gave us the picture of several Christmas holidays in Cuba where she and her husband, Clarence McLean, were missionaries.

LOOKING AHEAD

December 17. Whittier's birthday. John Greenleaf Whittier, Banquet, Biltmore Hotel, Los Angeles. Twenty-five dollars per plate. Funds for benefit of Whittier College.

The following evening at 6:30—New Members Reception Supper. All members taken in during 1929, will be guests of the Church. The guests will number about 175. At 8 o'clock, the Handel Oratorio Society, organized in 1924, will present the "Messiah," in the Friends Auditorium. This is a Community Event of Considerable importance. Howard L. Hockett, Director.

FRIENDSVILLE NEWS NOTES

Friendsville Academy opened this fall with a large increase in attendance. Irene George Ellis is acting principal. The excellent work of Earl J. Harold, financial secretary, is very gratifying. Many improvements are being made, including complete installation of a water system and bath at the Allan Hall and Farnum Hall. The Manual Training Department, under the direction of Edgar Buchanan of Maryville College, is doing excellent work. The Manual Training Shop is being painted by the students.

On November 26, a recital was given by the music department under the direction of Mary Sprong, assisted by the Department of Expression under Edna Kendall. All are glad to have back with us Margaret Hackney as house mother at Allan Hall, and Elizabeth Beals and Mattie Keene, matron and assistant matron at William Forster Home.

Friendsville Monthly Meeting has had a successful year. H. Elmer Pemberton, the pastor, has given helpful and forceful messages during the year. He has been assisted by Margaret Hackney and William Milligan. Armistice Day and Thanksgiving services were observed with union meetings, which were well attended and in which the spirit of love was manifest. H. Elmer Pemberton conducted evangelistic meetings in North Carolina during the first two weeks of December.

CALENDARS AND TRACTS

Friends Calendar, 11 x 14 inches, large, clear figures; helpful quotations; 5c at store, 11c by mail.

Tracts and Leaflets on helpful and interesting subjects, some suitable for children, can be had on request. A list of titles will be sent if desired.

Tract Association of Friends, 302 Arch Street, Philadelphia.

AT BERKELEY QUARTERLY MEETING

Berkeley Quarterly Meeting of Friends was held at Citrus Heights, California, December 6-8, with a goodly number of people present. The Friday afternoon session opened with a message by our Quarterly Meeting Superintendent, John R. Wright. He impressed us with the thought that every Christian should have a passion for the salvation of others. Following this was the meeting on Ministry and Oversight.

Friday evening was a Missionary service with a short program in charge of the Missionary Superintendent. A solo was rendered by Herschel Emminger and a number by the Ladies' Chorus of Citrus Heights Friends Church. Albion M. Gibson of Denair brought the message. He spoke about Jesus coming not only to the palace but to the poor and needy. "Lord, give us the heathen for our inheritance."

The Saturday morning session opened with an uplifting praise service, after which Herschel Emminger, of Oakland, spoke from the text, "Ye are the light of the world." This responsibility was considered within the close connection of Christ's saying of Himself, "I am the light of the world." Only by his grace shall we be able to reflect his light to the world. Following this, the business session was opened. Out of twenty-seven representatives' names called, twenty-one were present.

Saturday evening was in charge of the Christian Endeavorers. Randolph Pyle presided at the meeting. Theresa Ross of Yorba Linda rendered a solo and also gave a geographical study of Guatemala. Homer Sharpless of Whittier gave a history of Friends Work in Guatemala. Roland White of Whittier gave a talk on "Our Duties in Paying to the Church." Paul Younger of Fresno brought a message on the theme, "Adventuring in the Christian Life."

Sabbath morning, John R. Wright of Lindsay preached from the text, "Lift up your eyes." In the evening Amos R. Wells of Capay Rancho brought a message from Matthew 10:34, "I came not to send peace, but a sword."

ARRIVES IN AEROPLANE

A delightful Christmas party was held by the Fellowship class of the Union Street Friends Church, Kokomo, Ind., Friday evening, at the church, attended by 175 adults and children.

The party for the children was held in the basement, which was attractively decorated for the occasion. Suspended from the ceiling was a large airplane bearing Santa Claus. Under the plane was a large snow-covered house, around which eighty-five little folk were seated

when Santa Claus arrived. The snow house contained the gifts for both the children and adults. Each child's name was called out by Santa and he was presented with a gift. There was also a special treat for the children. Other decorations for the basement were a bouquet of poinsettias, electrically lighted, and miniature Christmas trees. Stories were enjoyed by the children and songs and contests furnished entertainment.

The adult meeting was held in the church parlor, the decorative feature being a large fireplace hung with Christmas colors. The devotionals were conducted by the pastor, A. Ward Applegate, and all sang "Joy to the World." Pauline Elkins sang two numbers, playing her own accompaniment. Following a brief business session games and contests were held, in which the winners were Grace Tudor and Emery Clark. The adult group had exchanged names last March, each member drawing a name which was concealed in a capsule. The names drawn were known as their capsule friends. Each person kept her capsule friend a secret. If the friend was absent from Sunday school or sick, cards or gifts were sent secretly. Much amusement and interest were shown at the meeting Friday night when the capsule friends were revealed.

PASADENA PERSONALS

Max I. Reich gave five evangelistic gospel messages at First Friends Church, beginning the evening of November 17. His scripture interpretations were much appreciated. The following week he continued his series of talks in the meeting-house of the conservative Friends. Members of all branches of Friends attended all these meetings.

Jonathan Williams of the Belgian Gospel Mission, and son of former Pastor George G. Williams, in an address Sun-

day, November 17, described the work of the Mission which was founded at the close of the world war by the Nortons, formerly members of the Chapman-Alexander evangelistic party.

Edwin McGrew, pastor, delivered the sermon at the union Thanksgiving service held in the First Congregational Church. The selection of speaker is made by the pastors' union.

The Christian Endeavor Society, of which Donald Yeager is president, recognized Armistice Day by an impressive exercise at the meeting, November 10, when the members lighted candles from the torch of international understanding held by Albert Ellis, and forming a double circle around the torch, repeated in unison the following pledge: "Conscious of differences we are resolved to love."

This society contributes to the budget of the Yearly Meeting Christian Endeavor Union for the support of the C. E. missionary in Central America, Matilda Haworth. A group photograph of society members was sent to the missionary with Christmas greetings.

The third in a series of silver medal "peace" contests sponsored by the Business Women's class was held November 17 in the Bible School assembly period. Barbara Wells, 9, speaking the selection, "The Pig and the Hen," was awarded the prize which was formally presented by Edwin McGrew. In an inter-church contest, held October 27, the medal was won by Wanda Wells of the same family with the selection, "Coals of Fire."

The Aid Society, led by Bertha A. Test, president, is adding by various means to its funds used to meet church needs not otherwise provided for. A manufacturers' cooperative demonstration supper netted \$54.00, returns from a rummage sale and a food sale totaled \$85.00, while quilting and comfort tacking bring continuous small returns.



PASADENA ENDEAVORERS OBSERVE ARMISTICE DAY

QUAKERDOM • AT • LARGE

Vernon T. Hinshaw and wife of Newberg, Ore., are spending a few months at Leonia, N. J., with their son-in-law and daughter, Delbert and Ruth Replogle and family.

Judge William O. and Mary Barnard of Newcastle, Ind., have gone to Los Angeles, Calif., where they will remain for the winter with their daughter, Ruth Barnard Griffiths and husband.

Laurenna H. Farquhar of Wilmington, Ohio, and her sister, May Hunt, Librarian of Penn College, are participating in a holiday reunion of the eight "Hunt children" at Whittier, California.

Henry J. Cadbury, professor of Biblical Literature at Bryn Mawr College, Pa., addressed the Haverford Christian Forum at the Haverford Meetinghouse recently on "The History of the Separation in the Society of Friends." Beginning with the causes that led to separation, he traced the details of the development and sought to draw helpful lessons from these examples.

Our young journalist Friend, John O'H. Harte, is having a varied experience in connection with his service on the Philadelphia *Bulletin*. This experience ranges from close acquaintance with gangster tactics, as district reporter in southern Philadelphia, to serving as aviation editor in which capacity he does a great deal of flying. Accordingly, as he puts it, he is "always up in the air" about something or other.

Robert N. Culbertson, formerly pastor at Honey Creek, Iowa, is associated with the Congregationalists this year and is pastor of the First Congregational Church at Blairsburg, Iowa. He writes that he feels he is in the right field just now as he is finding an open door for effective peace work both among the boys and the adults of his community. Due to his positive presentation of the cause of good will, he finds already some change of sentiment among his hearers.

A dinner was given by Lafayette Avenue Friends, Brooklyn N. Y., December 11, at the Ideal Restaurant, in honor of Wah King and Lim Lan, two of their Chinese members who were leaving for China, where they expect to live among their relatives and friends the remainder of their lives. Their home will be in Hok Shan, near Canton. They have been faithful members of the meeting for many years, and much love and best

wishes attend them as they return to their native land.

The many friends of S. Edgar Nicholson, acting Superintendent of New York State Anti-Saloon League, will regret to learn that while he and his wife, Elma Nicholson, were taking a little rest and vacation at the Westtown, Pa., Farm House, he was taken seriously ill on November 22nd, the sequel being that he spent nearly a fortnight in the Bryn Mawr hospital. They have since been at the home of their son, Francis, at Moylan, where he has been recuperating. The prescription given by the doctors calls for a less strenuous program of work—a prescription which S. Edgar will doubtless find it difficult to follow.

The Osaka *Mainichi*, for November 20, displayed a picture of Dr. Inazo Nitobe and Princess Chichibu. The former is advisory editor of the English *Mainichi* and the Tokyo *Nichi Nichi* and was present at Friends Girls' High School in Mita, Shibaku, Tokyo, during a visit of the princess at the Girls' School and at the Young Women's Hall in Surugadai, Kanda, Tokyo, on November 18. She enjoyed witnessing the athletic games of the students, hearing a chorus of 250 students, and watching them act an English dramatic piece. In the afternoon she saw the various class rooms in the Young Women's Hall, where lessons were being taught, returning to her mansion in the evening.

Rufus M. Jones, having completed his research work in the British Isles, is spending several weeks in travel and study through Greece, accompanied by his wife and daughter. He writes to the *Haverford News*: "We have lost our hearts to this beautiful and wonderful country. We spent our first day in Salonika, where we had extraordinary views of Mount Olympus. We have been to Corinth, Mycene, Argos and Epidaurus on one long trip and to Delphi on another, where we spent about three days including the journey. We are going to Marathon tomorrow and to the Island of Aegina, Plato's birthplace, the next day.

GOOD VISUAL EDUCATION

Adds 75% to clarity of idea and effectiveness of teaching. Why not rent a set of Frank W. Dell's slides and put on a program of Religious Education in your own Church or Sunday School, as Iowa Yearly Meeting and a Quarterly Meeting in New York Yearly Meeting have already done. For further particulars write to George Taylor, 211 E. Hadley St., Whittier, California.

In the interim between trips I have been giving a course of six lectures in the School of Religion, located here, to which a good many Athenians have come, and we have been daily to Athens for sight-seeing. We expect to go from Athens to Naples and directly from there to Sicily, probably to Taormina, for quite a long sojourn."

The Society of Friends was represented by Arlando Marine of New York City in the Bible House, New York, on December 4 at the eleventh annual meeting of the Advisory Council of the American Bible Society, a group consisting of persons officially designated by the denominations which endorse and support the American Bible Society. Representatives of twenty-four denominations attended this recent meeting of the Advisory Council, spending an entire day in reviewing the activities of the Society during 1929 and in examining the budget of \$1,340,090 proposed for 1930. At the conclusion of its sessions the following are two of the resolutions adopted by the Council: "We commend to our churches the observance of the second Sunday in Advent as Universal Bible Sunday." "As the Word of God is the organ of the divine Spirit's operation, we call upon all Christian people to observe the nineteen hundredth anniversary of the advent of the Holy Spirit by a new and larger use of this Word in the home, the school and the church."

Although increasingly frequent, the observance of golden wedding anniversaries are not too common. On much rarer occasions a sixtieth anniversary is reported, but John W. and Fannie Pickett of Winchester, Ind., are in a class of their own, having observed on December 18th, the seventieth anniversary of their marriage. Both are in good health and took great pleasure in decorating the house in honor of the occasion. Both are elders in the Friends Meeting at Winchester, John Pickett having served in that capacity for more than sixty years. Fannie Pickett was a Coffin, a relative of Levi Coffin of Underground Railroad fame. Last year President Hoover sent them a copy of his "Life," addressing it to "Uncle John and Aunt Fanny," and the book was greatly appreciated. President Hoover also invited them to attend his inaugural last March, but they felt that such a trip would be too much to undertake. Letters of congratulation, cards, bouquets and other tokens of esteem have come to them from all over the surrounding country.

NEWS OF OUR MEETINGS

Special revival services began at the Friends Church in Miami, Okla., on Sunday, the first of December, under the direction of Lee H. Stevens of Burr Oak, Kas., assisted by the local pastor of the church, L. L. Zimmerman. Much interest was manifested from the first and several adults and a few children have been reached. Some six or eight have expressed their desire to unite with the church. The meetings will continue over the coming Sabbath and possibly on into the following week. The ministry of the evangelist has been clear, logical and very spiritual. * * * *

Wm. P. and Abigail C. Haworth are planning to observe the sixtieth anniversary of their marriage on Sunday, December 29, by being at home to their friends at 24 C Street, S.W., Miami, Okla., from 2 to 4 p. m. Abigail Haworth will wear the same dress she wore on the occasion of their marriage sixty years ago, and the marriage certificate used on that occasion will be in evidence, as well as a picture of the old Sugar Plain Church in which they were married. They will be glad to greet any of their old friends at their home on that occasion, and will appreciate a few lines from more distant friends. * * * *

The Women's Missionary Society of First Friends church, Los Angeles, Calif., had a very interesting meeting in November. John and Margaret Williams, who are workers in the Belgium Mission in Brussels, were present and he talked about the work there. They had some interesting curios with them, explaining many of the superstitions of the country. This month the society begins the study of "From Jerusalem to Jerusalem," Edna Pearson conducting the lessons of the book through the year. The Mid-Year Missionary Conference is to be held in January and the Quakerettes are to give the demonstration. They have chosen a playlet called, "An Important Question." The Quakerettes met December 10, with a dinner at the church, after which Florence Whitwell gave a talk to the girls. They are making gifts to brighten someone's Christmas for this month's special service. * * * *

Tonganoxie Quarterly Meeting of Kansas Yearly Meeting was held December 2 with good attendance. The message of Fred White of Lawrence, Kas., on Sunday morning to a full house was edifying and was much appreciated. F. J. Harris of Kansas City was also acceptably present. Love and good order prevailed throughout the sessions. * * * *

The Brotherhood of First Friends church met December 3 and after a supper Secretary C. A. Laraway of the United Church Brotherhood of Los An-

geles city gave an interesting talk on Boys' work. At the close he presented Friends Brotherhood with a Federated Church Brotherhood charter, this being No. 58. It is the first charter Mr. Laraway has presented personally. A committee was appointed to arrange a "World Peace Banquet" for some date in February when Friends from outside churches will be invited and some good speakers will be secured. It is planned to be a large affair. A new California Friends Meeting is reported in both Riverside and La Canada. * * * *

A ten-day series of meetings was held at Salem, Iowa, where Alfred J. Hanson is pastor, which closed Sunday evening, December 15. Sixteen sessions were held, and during the last three days Moses T. Mendenhall, Superintendent of Iowa Yearly Meeting, was present, whose messages were timely, spiritual and very convincing. On account of sickness and bad roads, the attendance was rather small, but much good seed was sown which, it is believed, will produce a good harvest. * * * *

The First Friends Church of Whittier, Calif., welcomed into the fellowship of the church, Sunday morning, December 15, one hundred and ten new members received since November 1st. The following Wednesday evening a complimentary dinner for all new church members for 1929 was served under the auspices of the Entertainment Committee of the church, after which the Whittier Handel Oratorio Society rendered the "Messiah." December 22, a Christmas Cantata was given by the choir, and on Christmas

morning at 7 o'clock was planned the thirtieth annual sunrise prayer meeting. * * * *

In October, Calvin R. Choate of Oregon Yearly Meeting conducted evangelistic meetings in the First Friends Church of Cleveland, Ohio, which are characterized as a "truly spiritual revival" by the Cleveland Meeting of Ministry and Oversight, which approves Calvin Choate as "a faithful and fearless preacher of the Word."

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Richmond, Indiana

Read It or Leave It!

A Corner of the Paper
in which We May Talk
Shop, and be Personal

To appear Once in a While if not Oftener

The Editor has just come into the office—a little late this morning on account of having to serve as a human snow plow out on College Avenue, our family street. As we shoveled we reflected. Is the condition of a man's sidewalks on the morning following a night's snowfall a pretty fair indication of his character? If he doesn't get out reasonably early and clear the right of way in front of his house may it be assumed that he is lazy? That he is indifferent to the comfort and well-being of the neighbors who must trudge and flounder through his snow? Or, granting that he sweeps off the walk in front, but does not clear a path to the rear for the milk man and the grocery boy, what then? Does he shovel to keep up a good appearance—to save his face among his neighbors? Or, again, granting that he exercises his shovel up and down the street, what if, instead of shoveling the walk clear he merely pushes through a narrow pathway the width of his scoop? Is that an index of a close-figuring, parsimonious mind? Furthermore, what of the man who stops abruptly at his own property line, throwing nary a shovelful of the beautiful from in front of a neighbor's premises? Who for the sake of standing on his own rights, will refrain from helping a neighbor, and thereby contributing to the welfare of the community? Is that an index of a lack in that quality of generous cooperation which bespeaks the good citizen?

As we put these questions we feel virtue welling up within us. This morning we have fulfilled the requirements of snow shoveling righteousness. It was not ever so. But it's just afore Christmas when we're as good as we can be.

A QUEER WORLD, MY HEARTIES

On glancing out of our sanctum window upon the snowy, wintry scene as we indite these paragraphs, we see a well dressed woman cross the street, accompanied by a capering poodle dog, the diminutive canine wearing a carefully adjusted winter coat to keep its useless carcass warm. (We love dogs but we despise poodles.) Up and down Main Street a block away, Salvation Army girls are standing in the cold, presiding over their Christmas offering kettles, the proceeds of which are to provide Christmas dinners for poor people and hungry children—and too rarely do we see an offering contributed.

This morning's paper tells of a woman who has purchased a finger ring* for \$240,000. If some one robs her of it, we'll promise not to lose more than three night's sleep worrying over her loss.

SO NEAR AND YET SO FAR

As we have already confessed, in our earlier years we entertained a desire to be a mounted policeman. Even yet we can't see a bluecoat astride a good horse without feeling a sharp twinge of longing and regret. That fond ambition having gone unrealized, we have descended to the more prosaic complex in which we have frequently coveted possession of police power and thus be able to tell a discourteous traffic cop where to head in or to wave to the police station an autoist who disregards stop and go signs. Well, for a few days recently we had a vision of a dream coming true. In connection with choosing the new city administration which goes into office January first, we were "among those mentioned" for a place on the Board of Police Commissioners. But something went wrong—perhaps the D. A. R. heard about it. Anyway, we are still mocked by vain ambition.

THROUGH THE PORTALS OF THE PORTLY

Now we know it. There can be no further doubt in the matter. We have definitely passed from one stage of our earthly pilgrimage to another—more definitely than if or when we crossed that invisible line which marks the entry into the ranks of the middle aged. Friends have been insisting that we are getting stout—at least stouter. Not long ago when we asked a clothes dealer to show us a suit, he brought out one marked "portly." That might have been chance or a mistake. But now, there is nothing more to be said. This year we were asked to act as Santa Claus!

IT'S HOARY WITH AGE—BUT READ IT

One day a Friend was out hunting. During the day a rainstorm came on. In order to keep dry he crawled into a hollow log. When the rain began to fall the log began to swell, until he could get neither way. He thought his end had come. He thought of all the wrongs he had done, and when he recalled that he had not renewed his subscription to his church paper he felt so small that he crawled right out of the log without difficulty.

There is method in our repeating this story just now. A large proportion of our subscriptions come due January first, and statements asking for renewal have been sent out. Blessed is the subscriber who responds to the first notice. Some require two, some three notices and then

it takes a poignant personal appeal in addition to get the attention of some subscribers. All this increases very considerably the expense of publication and adds to the care and anxiety of the management. By renewing promptly, subscribers will help and encourage us. Please—and thank you.

HERE'S FOR A NEW FELLOWSHIP

Mary H. Whitson writes from Kokomo to echo our sentiments recently expressed in connection with the passing of the *Youth's Companion*. "Especially," she says, "I remember 'Redmond of the Seventh.' I have it now as I saved it from the issues and I have charmed several groups of children by reading it to them." So Mary Whitson and the Editor are starting a *Youth's Companion* Fellowship. Who will join us?

Since publishing our recent reflections, we have come across similar expression in *The Presbyterian Advance*, whose editor raises the question whether the demise of this excellent family paper indicates a decided slump in worthwhile reading. He quotes the following statement of purpose which appeared in the first issue of the *Youth's Companion*, which was published April 16, 1827:

"This is a day of peculiar care for youth. Christians feel that their children must be trained up for Christ. Patriots and philanthropists are making rapid improvements in every branch of education. The human mind is being emancipated from the bondage of ignorance and superstition. Our children are born to higher destinies. . . . Let their minds be formed, their hearts prepared, their characters molded for the scenes and the duties of a brighter day."

That doesn't read like a bad platform to stand on more than one hundred years later—but the paper is no more. Have we lost our "peculiar care for youth?" Are our children too sophisticated for C. A. Stephens and J. T. Trowbridge? Or are we doddering old sentimentalists, trying in vain to find apples that taste as good as those which grew in the old home orchard when we were kids?

MORE EARLY PIETY

"On with the page, 'Take It or Leave It,'" writes Ellis A. Wells from Orland, Calif. He makes his contribution to the growing symposium contributed by those who recall childhood memories of sermons preached. He remembers hearing Joseph Mendenhall, a godly Friend, quote from Proverbs: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." This was in old Greenwood Meeting long since laid down, its successor being Hortonville in Western Yearly Meeting. Ellis Wells also recalls a series of meetings conducted at Westfield by John Henry Douglas and David Updegraff, the latter throwing in the "rousements" while John Henry did the

"argufying" and "splanifying." One day David walked down the aisle of the old Quaker meetinghouse, taking a poll of "who's who" as to their spiritual status. He approached a bench on the women's side and was taking testimony from each when he came to one dear sister wearing a plain bonnet. She answered his query by saying, "I am a George Fox Friend." David Updegraff spoke up, "The sister says she is a George Fox Friend. I hope she is," and passed on with the questionnaire.

Clara Maris Wells includes her bit from the lips of a four-year-old brother. It was in connection with a meeting at Damascus, Ohio, at which some Friend exhorted at considerable length. After the meeting as Friends were gathering around the horse-block, preparing to depart their several ways homeward, a grandfather in Israel, thinking to poke a little fun at the younger hearer, said: "And what did thee think of the meeting, bub?" To which the Quaker bub of tender years replied: "Oh, we had a whalin' sermon and a slammin' preacher."

THEY LIKE GOOD COMPANY

When it comes to bootleggers and their operations, all we know is what we read in the papers, as Will Rogers says. By this morning's local paper we learn that three raids were made in the city last night on bootleggers. Of the three places raided, one was within a stone's throw of our home and another under the very eaves of the Friends Central Offices! Perhaps the bootleggers figured that such close friendly associations would relieve them of suspicion. Anyway, they sure do appreciate good company. Goodbye, bootleggers—take keer o'yer selves.

BIRTHS

BOWLES—To Dr. Herbert and Gertrude Bedell Bowles, at Queens Hospital, Honolulu, T. H., December 7, 1929, a daughter, Helen.

REPLOGLE—At Leonia, N. J., November 19, 1929, to Delbert and Ruth Replogle, a son, Bruce Delbert.

SHAMBAUGH—To Gilbert and Olive L. Shambaugh, Palo Alto, Calif., December 12, 1929, a daughter, Virginia Lucile.

DEATHS

BENTLEY—At her home in Glens Falls, N. Y., November 22, 1929, Etta C. Bentley, the last of her family, aged 74 years. In this community she was born and spent most of her life. Some thirty years ago she united with Friends and was most ardent in supporting every interest of the meeting. A student of Greek and Latin, steeped in classical literature, she was awake to every social issue of her day, and a dreamer of the future; thus she lived in three tenses her life, the embodiment of unselfishness, giving for missions, peace, temperance and every need of man.

BULTHUIS—At Toledo, Kans., returning from Emporia with a load of corn, Roel John Bulthuis was struck by an

automobile and instantly killed. Born in Amsterdam, Holland, he came to America with his first wife in 1894 and, after a short stay in New Jersey, settled in Emporia, Kans., where his wife died in the following year. In 1898 he married Lucinda Lewis Macy and to them was born a daughter, Anna Jane. He united with Friends at Cottonwood and had his membership transferred to Walnut Grove Meeting, which he served at various times as clerk, elder, overseer, treasurer, and for twenty years was superintendent of the Sunday school. He married Clara M. Farr in 1926, who survives him. He was a devoted husband and father and a faithful Christian. Funeral services at Cottonwood Friends Church were in charge of Ralph Jackson and Lois E. Parnell.

MOORE—At Whittier, Calif., November 5, 1929, Charles Fremont Moore, aged 72 years. His early education was obtained in Friends Academy at his birthplace, New Providence, Iowa. Removing in young manhood with his parents, Alfred and Martha Moore, to Oregon in 1884, he settled at Newberg, where in 1886 he was married to Mary E. Patty, to which union were born two children, Pearl C. and Paul. For twenty-three years he was a prominent business man and citizen of Newberg, a loyal supporter of meeting and college and active in the welfare of the community. Twenty years ago or more the family removed to Whittier, where he was engaged in business until failing health compelled his retirement about seven years ago. The widow and children survive him.

SIERENSEN—While on the way from her home at Capay Rancho, Calif., to Orland, October 5, 1929, Eva Sierensen was killed in an automobile accident. A native of Denmark, she and her husband gave the land on which the Capay Rancho Community Church was built and became charter members. Although of a retiring nature, she was a valued member, which was manifested by her many acts of helpfulness. The husband, Harris Sierensen, and their two daughters survive her.

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LOCAL MEETING DIRECTORY

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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